

Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

Entered at the Post-office, Boston, Mass., as second class mail matter, Jan. 9, 1897

Vol. X.

FEBRUARY, 1907

No. 2



- | | | | | |
|---------------------|----------------------|----------------------|----------------------|-----------------------------|
| 1 Lillie Palmer | 15 Annie McRae | 29 Katie Bowers | 43 Nicholas Fadas | 57 Grandma Campbell |
| 2 Maria Knajar | 16 Christine Oliver | 30 Chas. Mattison | 44 Irene Forsman | 58 Mr. Caldwell |
| 3 Marina Nelson | 17 Mary Unze | 31 Tiny Anderson | 45 Julia Forsman | 59 Dr. Caldwell |
| 4 Annie Sower | 18 Henry Mattison | 32 David Forsman | 46 Olga Archamandoff | 60 Mr. Wirak |
| 5 Maggie Masur | 19 Nancy Mattison | 33 Christine Forsman | 47 Kolin Amokruk | 61 Mrs. Coe |
| 6 Vera Masur | 20 Triana Forsman | 34 Geo. Brown | 48 Mary Palmer | 62 Mr. Coe |
| 7 Albert Brown | 21 Clarence Brown | 35 Ann Palmer | 49 Andrew Amikruk | 63 Grandma Coe |
| 8 Dora Miller | 22 Bud Palmer | 36 Peter Calagan | 50 Alex Calagan | 64 Edna Coe |
| 9 Lewis Miller | 23 Alice Dobrowolsky | 37 Nida Calagan | 51 Gabriel Wonche | 65 Curtis Coe |
| 10 Kate Dobrowolsky | 24 Philip Dobrow | 38 Ella Bullamootoff | 52 Joe Giffberg | 66 Lulu Coe |
| 11 John Olsen | 25 Dolly Perrin | 39 Willie Robertson | 53 Thomas Divine | 67 Milton Coe |
| 12 Philip Olsen | 26 John Perrin | 40 Agnes Robertson | 54 Jimmie Boye | 68 Edmund Coe |
| 13 Philip Duskun | 27 Flora Robertson | 41 Mary Washekoff | 55 Wanya Ostragan | 69 Annie Bell Coe |
| 14 Fatim Ashouwak | 28 Lillian Albert | 42 Grace Hobbs | 56 Mike Chapedony | 70 Marion Coe asleep in bed |

510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jan. McWhinnie, Assistant Editor. Rev. Edward B. Gross has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

NOTE THE REMARKABLY LOW TERMS! Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All money and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston, Mass.

PLEASE BEAR IN MIND

that the books of The Woman's American Baptist Home Mission Society will close

MARCH 31, 1907

The outlook at present is TOWARD A DEBT. The only way to avoid it is for each individual to make her gift AS LARGE AS POSSIBLE.

The premiums on Co-operative Insurance Policies have not yet reached \$5,000. The amount we asked for was \$10,000. Have you done your part toward helping us to secure it?

GERTRUDE L. DAVIS,
Treasurer.

THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

510 Tremont Temple, Boston, Mass.

Telephone: 4897-2 Main

OFFICERS

President.—Mrs. G. W. COLEMAN, Boston, Mass.
Vice-Presidents.—Mrs. ANNA SARGENT HUNT, Auburn, Me.; Mrs. C. F. BYAM, Charlestown, Mass.; Mrs. F. O. DEANER, Pawtucket, R. I.; Mrs. H. B. Houghton, Boston, Mass.; Miss PAULA WHITNEY, Pittsfield, Mass.; Mrs. S. A. TRUE, Brookline, Mass.
Cor. Sec.—Mrs. M. C. REYNOLDS, 510 Tremont Temple.
Treasurer.—Miss GERTRUDE L. DAVIS, 510 Tremont Temple, Boston.
Auditor.—Mr. WALTER S. RAY, Boston.
Superintendent of Alaska Work.—Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, Mass.

VICE-PRESIDENTS OF STATES

MAINE.—Mrs. ANNA SARGENT HUNT, Auburn, Me.; Assistant, for Western Maine, Mrs. M. S. HOWES, Mechanic Falls.
NEW HAMPSHIRE.—Mrs. M. T. HOAGUE, Concord; Assistant, Mrs. F. L. KNAPP, Lebanon.
VERMONT.
EASTERN MASSACHUSETTS.—Mrs. E. R. CHRISTOPHER, 219 Summer St., Somerville.
WESTERN MASSACHUSETTS.—Mrs. JOHN HILBERT, Holyoke, Mass.; Assistant, Mrs. Herbert E. Thayer, 77 Garfield St., Springfield, Mass.
RHODE ISLAND.—Mrs. M. E. HIBBS, Providence.
CONNECTICUT.—Mrs. E. DEWINTER, Voluntown; Assistant, Miss Mary L. Howard, Hartford.
ALL ORDERS FOR LEAFLETS AND MITE-BOXES should be sent to Mrs. JAMES McWHINNIE, 510 Tremont Temple, Boston, also all correspondence relating to ALASKA matters. ALL OTHER CORRESPONDENCE relating to the Society should be sent to the Corresponding Secretary, Mrs. M. C. REYNOLDS, 510 Tremont Temple, Boston.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

General Offices, 312 Fourth Ave., N. Y. City

OFFICERS

President.—W. S. SHALLENBARGER, Washington, D. C.
Vice-Presidents.—E. H. HASKELL, of Massachusetts; A. D. BROWN, of Missouri.
Treasurer.—FRANK T. MOULTON, N. Y.
Auditors.—LEONARD F. REGUA, Esq., N. Y.; EDGAR L. MARSTON, Esq., N. Y.
Cor. Sec.—REV. H. L. MOSEHOUSE, D. D., N. Y.
Assistant Cor. Sec.—REV. ALEX. TURNBULL, N. Y.
Field Sec.—REV. E. E. CHIVERS, D. D., N. Y.
Editorial Sec.—REV. HOWARD B. GROSS, N. Y.
Rec. Sec.—A. S. HOBART, D. D., Pa.

GENERAL SUPERINTENDENTS OF MISSIONS

TRANS-MISSISSIPPI DIVISION.—Missouri, Nebraska, Kansas, Oklahoma, Indian Territory, Colorado, New Mexico, Wyoming, Utah and Arizona.—N. B. KAISER, D. D., 521 N. Y. Life Building, Omaha, Neb.
PACIFIC COAST DIVISION.—Washington, Idaho, Oregon, Nevada, California, Montana and Alaska.—C. A. WOODS, D. D., 303 Goodnough Building, Portland, Oregon.
UPPER MISSISSIPPI DISTRICT.—Minnesota, North Dakota, South Dakota and Wisconsin.—O. A. WILLIAMS, D. D., Minneapolis, Minn.
THE FRENCH IN NEW ENGLAND.—REV. J. N. WILLIAMS, 19 Arch St., Providence, R. I.
THE GERMAN.—REV. G. A. SCHULTZ, 313a Charles Street, West Hoboken, N. J.
DISTRICT SECRETARY FOR NEW ENGLAND.—REV. F. T. HAZLEWOOD, D. D., Tremont Temple, Boston, Mass.

Alaska's Capital

BY a decision of Acting Attorney-General Charles W. Russell, submitted to the Department of the Interior, the capital of Alaska was changed from Sitka to Juneau. The change came about as a result of the action of Governor Hoggatt in renting two rooms in the court building at Juneau for an office for himself and his secretary, who is the Attorney-General of the Territory.

In a bill affecting the Territory of Alaska, passed several years ago, it was provided that the capital should remain at Sitka until suitable ground and buildings were obtained at Juneau. In the legislative bill which passed at the last ses-

sion a clause was inserted providing for an appropriation of five thousand dollars for contingent and incidental expenses, to be expended under the direction of the Governor of Alaska and for "rent of office and quarters in Juneau." Governor Hoggatt at once construed this as authority for renting an office in Juneau, which he promptly proceeded to do.

The Secretary of the Interior was in doubt as to whether this provision meant a change in the capital by reason of the action of the governor, and asked for an opinion from the Attorney-General, who decided that Governor Hoggatt had authority for his action, and that the capital of Alaska is now in Juneau.—N. Y. Sun.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. X.

FEBRUARY, 1907

No. 2

Editorial



BILL was signed by President Roosevelt upon May 17, 1906, to give Alaska a representative in the Congress of the United States. On the second Tuesday in August, 1906, two delegates were elected, one to serve the remaining term of the fifty-ninth Congress, which met on the first Monday of December, 1906, and the other to serve during both terms of the sixtieth Congress.

The debates in the first term of the fifty-ninth Congress on the matter of education and care of the natives of Alaska, for hospitals, for wagon roads, for lighthouses, for protection of fisheries, and regulations for care of the reindeer and insane, and for allotment of homesteads to the natives of Alaska proved that there were members in our Congress who had studied the needs of Alaska, and were bound that the people should be helped. In all twenty-four bills were passed.

We rejoice that at last something besides Alaska's wealth of gold and silver and copper, her forests of timber, and her fisheries are being thought of and cared for. As our readers follow the record of the year at our Orphanage as taken from Mr. Coe's letters of 1906, and from Mrs. Coe's letter written on Thanksgiving Day, I am confident that they too will rejoice that there is one spot in that vast territory that for fourteen years has had the care and love of our New England women and children. These years have seen vast changes in the history of Alaska, and nowhere is the change so clearly seen as in the mission stations scattered throughout the territory. Boys and girls who would otherwise have been outcasts are to-day working in various parts of our land; some are in homes of their own, and have learned how to care for themselves and their homes, and in the Kadiak Orphanage are fifty-seven as happy children as can be found in any State in our Union, and the most efficient workers caring for them.

These children are to be fed, clothed, and trained in various lines of work, the mission plant must be cared for, its ground cultivated and buildings kept in order, the cattle and other live stock cared for, and all this calls for financial aid — steady systematic aid.

Our hearts were touched as we heard of the nine homeless children taken into an already overcrowded home and given to the care of our overburdened teachers. We were

glad they were thus cared for, but it meant increased expense and responsibility on the part of those interested in the mission. The interest has shown itself in increased gifts, but as yet the gifts do not equal the expenditures. But two months of our fiscal year remain; up to date 220 Sunday schools have given aid. Please ascertain if your school is one of the number. If it is not, then urge your superintendent to give the Orphanage careful and prompt attention. One missionary has said were it possible to bring the young people of our churches face to face with the real live boys and girls in our schools and missions whom they are helping, and see the transformation in their lives and homes, there would be no lack of interest in missions nor lack of money or workers for their support.

We cannot thus bring them face to face, but contrast the pitiable condition of the children and natives on Wood Island fourteen years ago with their present condition and happiness, in imagination see the little church into which so many of the children have been gathered, and think of the power for good both Orphanage and church stand for, and you surely will be anxious to give promptly and generously to continue and strengthen the good work.

\$7,920,700 Gold Gain

WASHINGTON, JAN. 10, 1906. — The directors of the mint to-day made a preliminary estimate of the production of gold and silver in the United States during the calendar year of 1906.

Of the more important phases of the production of gold, as compared with 1905, Alaska stands first with a gain of \$6,326,000; Nevada comes next with \$4,500,000, and Arizona third with \$532,000.

"GOLD, silver, bismuth, platinum, coal, marble, gypsum, oil, — all contained in Alaska, — the territory which was given the sobriquet of 'Seward's Folly' a generation ago? Time and again the apparently foolish things of the world have confounded the wise: the purchase of Alaska justifies itself daily by the output from her mines."

THE first salmon canning established in Alaska was in 1878, with an output valued at forty thousand dollars. To-day there are forty-seven canneries and twenty-two salteries in full operation, the value of whose combined yearly output approximates eight million dollars.



KADIAK WHARF—AGENT OF COMMERCIAL COMPANY'S HOUSE IN THE CENTRE

Month by Month

THE winter of 1905 and 1906 was a severe one for the boats plying between Seattle and Alaska. Many were wrecked and some were a long time overdue, notably the steamer *Dora*, which was given up for lost. The staunch little steamer, however, after long weeks of buffeting with winds and waves, came with its crew safely into port. From the letters of the year we cull as follows:

JANUARY 23, 1906

The snow is deep, and to-day is a regular blizzard, without being very cold, but the snow is falling, the wind is blowing, and we can hardly see one hundred yards. I have made a special effort to secure the attendance of the natives at my Sunday school to join in the study of the life and words of Jesus as planned for the year's lessons. I visited quite a number personally and sent Nicholai to invite the others, and last Sunday I had a large crowd of natives with a few who can speak English fairly well in some of the classes. Nicholai interpreted into the Aleut language and all seemed well pleased with the lesson.

The cold weather has not yet affected our water-pipes, although the frost interfered so they were not protected as I intended. When the frost goes we will build a sod covering to the pump-house; at present I keep a lamp burning there all the time. The pipes to the Winch Dormitory are at Kadiak. When we can place them, we shall be well supplied with good water all around.

The February letter tells of receiving the nine homeless ones into an already overcrowded orphanage, and of the willingness of teachers and children to sacrifice for the newcomers, and asks that all interested in the mission will pray earnestly for the work and workers that they may all be led by God's spirit to do His will in the management of the home.

MARCH 21, 1906

We have had several weeks of fine weather, frost is out of the ground and snow has crept high up upon the mountains. We have had some plowing and have planted quite a lot of garden seeds. One of our girls has a mild case of typhoid fever. Where it came from no one can tell, but we are doing what we can now to see that there is no danger in the future.

APRIL 17, 1906

For a few weeks we have had colder weather and the lake has frozen again, but the cold snap has done no harm. We are trying to make the place better by drainage and gravel walks. Easter was a lovely day. Kadiak friends sent over some colored eggs for the children. Dr. and Mrs. Silverman and Mr. and Mrs. Goss remembered them very generously. We have four calves that are doing nicely, and we get over sixty pounds of milk besides what the calves have to have.

Doctor Silverman will remain at Kadiak for the year. He is a great blessing to us. He is a surgeon and finds a lot of work to do. He now has seven cases to operate upon within a few days. I shall help in some of them. It is good drill, but I am not overfond of it. We love our work, our hearts are in it, but sometimes it seems as if we accomplished little beyond the manual work, the digging, the cleaning, the feeding, the scouring, the scrubbing, the washing, and then it all has to be done over. Miss Augusta Curtis, our school-teacher, leaves us on the 22d. Annie Kiehn will go to Seattle, where a good home is offered her, and it is best for her to accept it.

MAY 11, 1906

A chance steamer makes it possible to send a line. I will tell you how we have passed the last week. On Monday I assisted in the morning to operate upon a native for appendicitis, and in the afternoon upon a woman. In the evening I called on the man, and as the case was serious I promised to spend the night, but at ten-thirty one of our boys came for me to return, as McKee, one of our large boys, was crazy; he had not been well for some time, and it was now all three or four could do to hold him. Mr. Coldwell and I cared for him through the night and later took him to one of the native homes, so he would not alarm the other boys. Saturday one of our boys who had a stiff leg was operated upon and his leg straightened, and he had to be carefully watched.

Besides these few things we have planted gardens, and attended to other necessary work. We have another case of typhoid, and Mrs. Campbell has her days and nights full of anxious care. On the last steamer Professor Georgeson sent us four thoroughbred cattle to keep for the Government. He thinks they are especially adapted to this country, and has been trying to get Congress to make an appropriation for this. He has sent this lot and another one to the country this spring.



KADIAK WHARF WAREHOUSES. OLD CUSTOM HOUSE. GREEK CHURCH

You ask where we put all the children. The dormitories and the dining-room are crowded, but besides these places we have lots of room—outdoors. Doctor Silverman thinks one of the best things we could do for these children would be to have them live in tents during suitable weather—the new cure for tuberculosis. Then they should be stuffed with food. They need no urging on that score—they are adepts at it.

JUNE, 1906

We have done some house-cleaning, papered some rooms, painted the boys' dormitory, the schoolroom, and upper hall, and we look quite presentable. How I wish you could see us! A few days ago I was trying to plow with the horses. I did only two hours' work all day. The horses had been resting and the new one was up to his old tricks; it was the hardest day's work I have done to get that fellow to work. We now have lettuce and radishes. Our live stock is doing well. We have a nice lot of young chickens and 23 young ducks.

JULY 20, 1906

Our crazy boy has been taken from Kadiak to a hospital near Portland. We could not care for him; we have been so crowded that we have moved some of the older boys to one of the Commercial Company's buildings. It relieves the pressure and makes living more comfortable. We can keep them there for a time until school begins only, for the building is used for our school. We have good news from one of our girls, Marcia, who is at Seward, but poor Annie is very homesick at Seattle.

AUGUST, 1906

The sad news of Mrs. Winch's death has reached us. It is a deep sorrow to us. We shall always remember her with gratitude; she has nobly assisted in this work. No one can understand what a benefit to the work the Winch Dormitory has been. Her constant interest and willingness to help were a blessing and inspiration to us all.

We have had three weeks of rain and have but just commenced the haying. Mr. Coldwell and three of the largest boys have gone to Devils Bay Field and will work as the weather permits, coming home for Sunday. I have a gang at work on the silo, others are cutting hay. A brood of seven pigs has been added to our list of live stock. They will make fine eating next Christmas and later. Berries are ripe, and the

boys like to go for them better than they like to work. The other day Ofdotia, who is with us for a time, went with the older girls. When they turned homewards they found the trail, but took the wrong end of it and found themselves on the other side of the island. The sky was black and cloudy, they could not tell direction, and so followed the beach all around the south end and got home after hours of walking.

SEPTEMBER

Last Sunday I began to preach at Kadiak, and announced that so long as the weather permitted I would go over there every Sunday. There was a large attendance. Four of the children returned on the last boat from Carlisle. We did not know that they were coming. We have had a cold summer, rain has fallen nearly every day. I have been off from work for awhile. I injured my right elbow by using a heavy hammer at arm's length for a day or so. I have been unable to use one since with pleasure to myself, and have tried to keep my arm quiet. I have had the cattle and horses insured; if we are as unfortunate this winter as last it will be a wise investment. Kate, who returned to us from Carlisle, has secured a position in Valdez at \$25 a month.



GALLOWAY CATTLE

OCTOBER

The boxes arrived safely; we were anxious concerning them, as so many steamers have been wrecked and all freight lost. We appreciate the thoughtfulness and care that filled the boxes with the things we so much needed, and are very grateful to all who have so helped us.

Our accounts at the Alaska Commercial Company are running up. It is no small expense to care for so many. I hope that we shall have a good remittance by the first of the year at the latest. If we could regularly every quarter have \$1,500, it would be a fine thing.

NOVEMBER 23

Just a line, the boat may arrive at any moment. We are all well, and everything going on as usual. The weather is mild, and very little skating so far; no snow and plenty of rain. The other night the wind blew fearfully, and in the morning three trees at the Winch Dormitory and ten at the Lake field were laid low, and many others elsewhere.

How we need a kitchen! the only one we have is an unpartitioned corner of the dining-room, and is very unsatisfactory. We need all the room for the dining-room. We can build a good kitchen for \$200. We wish you all a Merry Christmas and a Happy New Year.

CURTIS P. COE.

MY DEAR MRS. McWHINNIE:—This is Thanksgiving morning, and nearly all the children are on the ice, enjoying the much longed-for skating. There will be many tired bodies and aching limbs, but thankful hearts, assembled in the prayer-meeting in our little chapel to-night when sports are over, and another Thanksgiving is added to the pleasant memories of days spent in the Orphanage.

Our little mail steamer, the *Schelikof*, is expected at any time now, so I stop in the midst of the preparations for dinner to respond to your request just received to write you about the arrival of the boxes. The steamer *Portland* brought the last four in September, and landed them in Kadiak. The first questions asked Mr. Coe when he returned with the mail was, "Did the boxes come?" and I can assure you that his face beamed with satisfaction as he answered in the affirmative. As soon as the weather permitted, the large hay dory, capable of carrying three tons of freight, was towed to Kadiak, and the boxes loaded and brought over at high tide so they could be rolled out on to the slip. When we knew that the boxes were really on Wood Island, our impatience to peer into them increased.

The horses were running loose on the island, and it would have been difficult to find and catch them immediately, so the boys hitched themselves to the horse cart, and brought the freight over to the Orphanage. Coming up the hill they tugged and yelled and pulled and pushed, and twisted the wheels until the heavy loads came to the top, and the boxes were rolled into the play-room. By this time it was bedtime for all the children, and as there was sickness at the girls' home, Mrs. Campbell did not come down, and as Mr. and Mrs. Coldwell lived across the lake and their baby was

ill, they were not here. Mr. Coe took ax and hammer and opened the boxes, and we then gathered around to see what their depths would reveal. Words fail to describe our delight and satisfaction as the useful articles one after another were taken out. There was such a lot of aprons, pretty and nicely made, just what our girls needed, and if the donors could see them marching to school looking so happy and pretty, they would be well repaid for their labor and expense. Then the nice warm outing-flannel nightgowns for boys and girls were badly need, and much appreciated by the children to whom they were given, and by those who otherwise would have had to make them.

As we proceeded our exclamations continued until the contents were separated into different piles in the play-room,—flannel shirts for the boys, dresses, aprons, sheets, pillowcases, comforts, shoes, clothing, stockings, mittens, toys,—all in their places. Then we were glad to think what a comfort they would all be for our many children.

Every article was well examined, and the personal gifts were hailed with pleasure. The many Christmas gifts sent by the Southington Band to the children and Mrs. Campbell and Miss Curtis were placed in a box by themselves and nailed up for future reference. Every child was remembered, and a few extra packages for those who might come later into the home. What a help it is in the preparation of our Christmas presents to have them all arranged and marked beforehand. During all the years the Southington Band has thus remembered us. We also received from the Northumberland Association, Pa., three very valuable boxes.

By the time the bottom of the last box came to sight, another day was not far away, so the goods were left in the room, and the doors secured. We went to our rest with burdens lighter and hearts made glad by the tokens of remembrance and the evidences of the thoughtful, loving service of those who are helping to hasten the Kingdom of God by doing *real* missionary work in their own homes. The next morning Mrs. Campbell and I went over everything again, sorting and planning what use would be best for each article. The girls' goods were tied into bundles and carried to the Winch Dormitory, and the boys' were carried to their storeroom until "Aunt" Edna and I could go over them and mark up to each boy what he needed. This is the experience which is enacted every year with slight variation.

I have often thought of the ladies I met in the First Church at Providence, when they were just closing their packages for Alaska. How the happiness of giving shone in their countenances, and the janitor seemed as anxious as any to render every assistance in his power. That glimpse into the faces of those who are helping the Lord's work here, and the many helpful, encouraging words from so many friends in New England, is an inspiration to me many times.

The workers and children all join in sending grateful thanks to every one who has so generously aided us. We wish particularly to thank the aged mothers and the "Shut-ins" who have remembered us. Sincerely yours,

ANNIE EVANS COE.

Wood Island, Alaska, Nov. 29, 1906.



A New Island

DURING the earthquakes of last spring a new volcanic island sprang from the depths of the Bering Sea. The United States Revenue Cutter was soon on the spot, and while the surface was still hot and streams of lava running down into the sea from one of the craters, the island was announced American territory and named Perry Island.

The Aleutian Islands undoubtedly are all of volcanic origin. This new island is rugged and about nine hundred feet high, and lies about fifty miles west of Dutch Harbor, between Castle Rock and Fire Island of the Aleutian group, the former 202 and the latter but twenty-three years old.

The Church's Activity in Alaska

THE Church is doing its part in the development of Alaska, and the missionary efforts of nearly a dozen denominations have been attended with marked success. Trained men and women, who have consecrated their lives to the service of their fellows, have been untiring in their efforts for the enlightenment and civilization of the native races, and for the encouragement and uplift of a population of white pioneers whose numbers have steadily increased.

As far back as 1793 missionaries of the Russo-Greek Church were sent by the Empress of Russia to instruct and civilize the natives of what was then known as Russian America. Some of the organizations founded at that period are still in existence, and the Russian government maintains churches at Sitka, Kadiak, and Unalaska at considerable expense.

It is about thirty years since the Presbyterians, the first Americans to enter the field, began their missionary work in Alaska, and the annals of the denomination contain many a thrilling account of the heroic experiences of the earlier missionaries sent to shed light where spiritual darkness reigned. The denomination now owns sixty-one buildings in Alaska, valued at \$122,810, and its missions are established at sixteen different points, including the prominent towns of Juneau, Wrangell, Sitka, and Skagway. At Sitka is also established a hospital and a training-school for natives. All of the work of the Presbyterian Church in Alaska is supported by the funds of the Women's Board of Home Missions. Among those closely identified with Presbyterian missions in Alaska have been the Rev. Sheldon Jackson, D. D.; ex-Governor John G. Brady, who originally went to

Alaska as a missionary; and the Rev. and Mrs. Eugene S. Willard.

The Congregationalists, aside from a mission at Cape Prince of Wales, have conducted their work chiefly among the white population, and the Congregational Home Missionary Society has established three churches in Alaska. Eight years ago the first of these churches was organized at Douglas across the Gastineaux Channel from Juneau and less than one mile from the Treadwell mines, and the present pastor, Rev. David Holford, reports this centre as having large influence in the community. In 1900 a church was established at Nome; by 1904 it no longer needed the aid of the Missionary Society, having become self-supporting.

The Episcopal Church appointed its first missionary to Alaska in 1886, and its first mission was established among the Indians at Anvik in 1887. A second mission was opened at Point Hope in 1890, and in the years following mission after mission was inaugurated among white people, Indians, and Eskimos, until at the present time the Episcopal missions are part of the life of seventeen separate communities. The first and present Bishop of Alaska, Right Rev. P. T. Rowe, D. D., established his see at Sitka in 1896, and it has been during the incumbency of this tireless Christian that fourteen of the seventeen missions have come into existence. Seven hospitals are maintained in the Episcopal diocese of Alaska, the most important of which is at Fairbanks.

The peace-loving Friends founded a mission at Douglas Island in 1887, where church services and First Day schools are held for both native and white people. The Quakers inaugurated their second mission in 1894 at Kayak Island, and a third station was established in 1897 at Kotzebue Sound.

Roman Catholic mission work in Alaska is largely associated with the labors of Father William H. Judge,



OLDEST RESIDENT OF KADIAK, 107 YEARS OLD

whose life of unselfish effort and whole-souled service endeared him to Catholics and Protestants alike. He went to Alaska in 1890, and after eight years of continuous endeavor in the field he died in Dawson City, Jan. 16, 1899, active in the missionary work to the last. Roman Catholic missions are stationed at St. Michael, Nulato, Shageluk River, Circle City, and Koserefsky; Holy Cross Mission at the last-named place being particularly successful.

The Moravians first entered the Alaska mission field in 1885, and established a station, which they named Bethel, on the Kuskokwim River. In 1886, a second station, called Carmel, was established on the Nushagak. Thirteen years later, in 1899, a Moravian mission was founded at Oogovigamute.

The Baptist Orphanage at Wood Island, Kadiak, is the most important feature of the mission work of that denomination in Alaska. The Home received its first occupant on July 4, 1893, and now shelters some fifty-seven destitute native children. In the intervening years many boys and girls have enjoyed the advantages afforded by the Orphanage, and as they have grown up and gone forth among the native population the influences of Christianity and civilization have reached numbers of their race. A thriving Baptist mission is conducted among the Copper River Indians at Copper Centre by the Rev. G. S. Clevinger and his wife.

No less important has been the mission work at Unalaska conducted by the Methodist denomination, and the church at Seward, under the pastorate of the Rev. L. H. Pedersen, is an evidence of what can be accomplished in a new country by a progressive minister.

The missionary efforts of both the Swedish Evangelical Covenant and the Norwegian Lutheran Synod at various points in Alaska have been crowned with success, encouraging the workers of both organizations to continue, with added zeal, their endeavors to introduce the Light that lighteth every man into the inner world of peace and hope and purity.

The labors of William Duncan among the natives have been rewarded with gratifying results. Mr. Duncan came from England as a lay missionary, and began his work in Canadian territory in 1857. Thirty years later he migrated with his disciples and followers to Annette Island, within Alaskan boundaries, and in combining spiritual, mental, and manual instruction has rendered wise service in aiding others to aid themselves.

The evangelistic efforts of practically all of the sects and denominations in the mission field of Alaska have been supplemented by industrial education, a feature which has had no small part in enriching the lives and elevating the ideals of the native races. The instruction given by missionaries in the uses and possibilities of common things has been as so much seed sown in ground which is one day to bring forth results in useful and intelligent citizenship.

—Boston Alaskan.

VERY few people would believe that there is a farm in Alaska worth \$30,000. The *Tukon Valley News* reports the sale of a farm at Baker Creek Hot Springs

for that amount. The warmth from the subterranean springs causes vegetation to grow at a marvellous rate while the surrounding country is still frost-bound, and the practical results of summer are evident four months longer than in other localities of the district. Nearly \$10,000 worth of the vegetables were sold from it last year.

America, The Hope of The World

CHAPTER III.

FROM STATEHOOD TO SECESSION

Topical Analysis of Chapter III.

- I. *The Adoption of the Constitution.*
 1. The critical period. 2. The constitutional convention. 3. Baptist influence. The capital at Washington.
- II. *Growth of National Domain.*
 1. The Louisiana Purchase.
 - a. The closing of the Mississippi. b. Negotiations with France. c. An unexplored region. d. The Lewis and Clark expedition. e. The title to Oregon assured. f. After a century.
 2. Winning of the Southwest.
 - a. Annexation of Texas. b. Conquest of New Mexico and California. c. Purchase of Arizona.
- III. *Two Home Missionary Societies Organized.*
 1. Massachusetts Baptist Missionary Society. 2. American Baptist Home Mission Society.
 - a. Some predecessors. b. John M. Peck. c. Jonathan Goings. d. Departments of work.
- IV. *Rise of the Mormons.*
 1. Joseph Smith. 2. The book of Mormon. 3. The founding of the sect.
- V. *Outbreak of the Rebellion.*

POINTS TO BE NOTED

1. The events mentioned in this lesson were chosen for a purpose; what is it?
2. What are the terminal dates of the period?
3. The rise of the missionary spirit accompanied the enlargement of the national domain.

WORK TO BE ASSIGNED

1. Map exercise. Prepare a map having free States in one color, slave States in another, and Louisiana Purchase in still another. Trace on this the Lewis and Clark exploration. See Fiske's *School History*, pp. 280, 281.
2. Paper on the Louisiana Purchase. Ref. Fiske's *School History*, 251, 253.
3. Paper, Lewis and Clark's expedition. Ref. Roosevelt's *Winning of the West*, vol. 4, p. 308; D'Anver's *Heroes of American Discovery*, 184-199; Coues' *History of the Expedition*.
4. Brief statement of the origin, purpose, and present condition of the American Baptist Home Mission Society. Armitage's *History of the Baptists*, 844-846.
5. Debate: Is Mormonism Losing Ground? Ref. Linn's *Story of the Mormons*, *Miss. Rev. World*, April, 1904; articles in the *Arena* since 1900.



The American Baptist Home Mission Society

Editorials



WE commend to all readers of ECHOES the sketch in this issue which tells some of the experiences of our missionary pastors on the frontier. They do a sorely needed work, but one that is underpaid, and largely unrecognized and unrewarded, so far as this world goes. If this account, which is taken from life, and is in no respect fanciful, were read in missionary meetings, it would tend to place the missionary pastors in a new light before the people. Of course, this is only one phase of their varied and trying ministry. They are called upon to do all sorts of things. One writes us that his first work on a new field was to get the parsonage in livable condition. The minister who preceded him had a family of lively children, and they had left the parsonage looking as though war had been waged there and desolation came off conqueror. So he had to paper and paint and plaster, and felt that he was doing the most necessary work in fitting up a place in which to live presentably. Another tells of his daily work upon the church building, which had been allowed to get out of repair, so that the roof leaked and the windows had broken panes, and everything was "down at the heel." His first duty was to repair the walls of Zion, and put a different front to the world. As a result of practical work of this kind, in both cases revivals began in the churches. The community respected the ministers who were ready to take hold with their hands, when others would or could not, and who had a proper pride in everything belonging to the church and its work. We know of no life that demands more tact, grace, and heroism than that of the frontier missionary pastor, unless it be that of his wife.

HERE is a prayer by Rev. J. H. Jowett, the English scholar, which contains thought for the soul to grow upon: "My Father, may the world not mould me to-day, but may I be so strong as to help to mould the world." That is the type of Christians the world sorely needs. The most are plastic, ready to be moulded; the rare souls are the strong and consecrated and unselfish, able to mould others.

WONDERFUL are the ways in which the truth gains lodgment in the heart. A Testament is offered to an Italian shoemaker, who is afraid to accept it, lest he be reported to the priest or lose a customer. A customer says he would

like to see it, and from the reading of it that follows he is converted and then his son is converted, and the two tell others, and now there is, as a direct result, an Italian Baptist church, with well-organized work. The story is told in another column, and forms a fine illustration of the unexpected fruitage of Christian effort. Give the illustration to your pastor, and ask him to use it in a sermon, that the people may know of the way in which God works. More than that, carry a little Testament with you, and make a chance to bestow it upon some one who has not read or cared for the book that is filled with divine power to transform life.

ALL Christian workers will be interested in the formation of a new body in the Presbyterian Church, known as the Presbyterian Brotherhood. This is an organization for the men in the churches, and seeks to lead them into systematic effort for missions and all good causes. It is intended to do for men, in the stimulation of interest and impartation of knowledge, what the women's societies and circles in the churches have done and are doing for our women. Eleven hundred delegates assembled in Indianapolis to launch this new movement, which is of utmost significance. The Presbyterian Church has in many ways taken lead as an aggressive spiritual agency. Its missionary activities are manifold, and now it is branching out in thoroughly organized efforts to reach the working men and draw them to the churches, and in evangelistic enterprises of large magnitude. This latest movement to enlist the strong laymen is one of the most influential and promising. No time should be lost, even though it seem like imitation, in the organization of a Baptist Brotherhood, with similar purposes.

ANOTHER new movement to awaken the interest of men in missions is the Laymen's Missionary Movement, which has just been holding a conference and laying plans. Our good women are interested in these movements, if for no other reason than that they may lay claim to having been the means of stirring up the men to do something. By precept and example the women have brought the men to think and after long time to act. If only the whole Church can be enlisted, how our missionary enterprises will leap forward. The regrettable thing about this laymen's movement is that so far no recognition has been given to home missions, with its pressing needs. Some day the heathen in America will

be multitudinous enough, through long neglect of Christian people to see them, to compel attention and effort. We hope that the awakening may not be postponed until the value of our Christian civilization is appreciated because of its loss.

THE study of missions in the Sunday school is engaging increasing attention. There is just a little danger that too much may be attempted, and after awhile a reaction may set in. If wisely undertaken, there is no question that much good may be accomplished. We believe that the teacher is the one to deal with this matter, as a rule. Wherever the lesson admits of a natural missionary illustration, the teacher should be prepared to supply it; and the missionary magazines and literature should furnish the teacher with the material. On the other hand, to ask the superintendent to devote ten minutes a Sunday specifically to mission study or information or exercises is, probably, to ask what few will long be willing to grant or try to do. A monthly missionary exercise, alternating the home and foreign work, has succeeded where there was a vigorous leadership. One Sunday school in Baltimore has decided to give the months of January and February solidly to missionary study, taking "Aliens or Americans?" as a textbook, with a Scripture passage to enforce the application. This is the most radical step of which we have heard, and may be explained as intended to impress the particular school with the real importance of missions. Adult departments in the Sunday school have experienced excellent results from the introduction of mission topics as a regular part of the weekly exercises. We rejoice that missions will receive far more attention in the teaching of the young than in the past. We hope that the matter may not be pushed so far as to defeat in a measure the purposes of those most deeply concerned in the missionary propaganda.

WHY study home missions? Because, as the writer says in the *Home Missionary*, home missions deal with living problems, with problems related to the immediate moral and spiritual needs of the American people. These problems are urgent. We still have a frontier, and pioneer work is needed. The Church must go into new communities or lose them. Twenty millions of people in the United States have nothing whatever to do with the Christian churches. They constitute a vast field for study and effort. The study of missions widens vision and deepens sense of personal responsibility. Study missions a little while, and you will find plenty of answers for yourself to the question, Why study missions?

WE do not know of a more striking story of divine leading and blessing than that told in the little volume which narrates the history of the Swedish Baptists. Captain Schroeder, whose conversion when he was a sailor led to the establishment of the Baptist Swedish work both in this country and in Sweden, is still living, and has brought out a new edition of his book, which may be procured by sending 35 cents directly to him at 2532 Seventh Ave., New York

City. This book will furnish a course of readings or of study for home mission meetings, and cannot fail to strengthen study for home mission meetings, and cannot fail to strengthen faith in Divine Providence. This is the romance of reality.

THE Home Mission Society is issuing a series of leaflets and booklets on its work among the foreign peoples in the United States and Canada. When the series is complete, covering the Germans, Swedes, Norwegians, Italians, Canadian French, Slav, Chinese, and Japanese, a little volume will be issued, so that under one cover a complete account of the work which is being done for the foreigners through organized channels of our denomination may be had. This will make an excellent supplemental study for the classes that have been engaged in studying the immigration question.

THOSE good people who love to sing, "Oh, to be nothing," and who supplement the singing by doing nothing, need only keep on in that way in order to realize their ambitions. But it is a sad mistake to think there is anything Christian about such a sentiment or such a life.

A GOOD way to find out people is to ask them to give something for missions. A minister was telling of a man who loved to make long and loud prayers and talks in the prayer-meeting, so that others were disturbed and the meetings suffered. "How did you stop him?" inquired a brother minister. "Oh, I just asked him to give a dollar for home missions," was the reply.

REV. JAMES FUNG, a Chinese missionary, says: "I always tell the Chinese that the gospel not only saves men, but can save China too. China is a dark country except for the gospel of Jesus Christ. No other religion can renew China. One of our converts said he wanted to be a witness for Jesus Christ. After studying the New Testament he said: 'If I cannot do much for Christ, I must do little, because I am over fifty years old. I am glad to help Him all I can.'" The Chinese converted in this country will have not a little to do with making the new China Christian.

THAT is a very significant step in co-operation that has been taken by the Missionary Union and the Home Mission Society in the appointment of Rev. J. H. Moore, of Chicago, as secretary for the young people's work, to represent both societies and present the entire mission work. This is a movement in the right direction. Mr. Moore, who was pastor of the Centennial Church in Chicago, will prosecute vigorously the educational and inspirational missionary propaganda among the young people. The spirit of co-operation is the true Christian spirit, and through such united effort as this the members of our churches will come to think of missions as one great and indivisible cause demanding thought and prayer and giving on the part of all.

An Overburdened Frontier Pastor

A SIGNIFICANT STORY OF MISSIONARY SERVICE

BY C. E. HEWITT

HE receives a letter from a mother who has a sick daughter, saying that her physician advises that she spend the winter in his locality. The family, she says, is in moderate circumstances, and it is difficult to meet this added and unexpected expense. It is necessary, therefore, to make it as small as possible, and she will be thankful for such information as the pastor can give concerning lodgings and expenses.

STRANGERS IN A STRANGE LAND

She is a member of Jonestown Baptist Church, and having no acquaintance from whom to gain the desirable information, ventures to trouble the Baptist pastor. It may be she incloses a stamp for the return letter, but probably neglects to do so. Whether she does or not the pastor who receives it cannot well refuse to heed the request. He does not want to refuse. He is a minister of Jesus Christ, who cared for bodies as well as souls and who never refused those who appealed to Him for physical healing. So this minister of His goes out to see what accommodations can be found for this woman and her daughter, and then writes her, giving the desired information, and, remembering how weary and lonely and forlorn this mother and sick daughter will be when they arrive after a long journey as strangers in a frontier town, he offers to meet them at the train on their arrival and assist them in reaching their place of temporary abode.

A week or two later he receives another letter, thanking him for his kindness, accepting his offer of service on arrival and saying that he may look for them to arrive at 8.30 the next Wednesday evening. It is the evening for his church prayer-meeting, but he must keep his promise, and therefore excuses himself from the meeting when it is but half through and goes to the station.

The train may be late, as transcontinental trains are liable to be, but he does not know and must be there on time. Arriving he finds it is late — two hours late. But he must wait until it arrives. The two hours are stretched to nearly three before the belated train comes in. At last it arrives, and he finds those to whom he has come to minister in a worse plight than he had imagined. The sick daughter, in coming over the mountains, had almost collapsed. The mother was nervous and anxious. The delay of the train had added not a little to her distress. How glad she was to find that the pastor had waited at the station! What relief she felt in meeting him! How indispensable his services were and how glad he was to render them! But when he finally reached home after midnight, how thoroughly exhausted he was!

"SICK AND YE VISITED ME"

Having begun a good work for these people and still remembering how lonely and desolate they must be, so far

from their friends and amid surroundings in many respects uncongenial, he calls in a day or two to see how they are. He finds them somewhat disappointed and dissatisfied and evidently homesick. Having done his best to cheer and comfort them, he returns to his home and tells his wife about them and suggests that she call on them. Then, as he goes among the sisters of his church he asks some of them to call. Though worn and somewhat discouraged by much previous service of the same sort, these women respond to the pastor's request and bring to these strangers information, advice, and cheer of which they are much in need.

"MY BRETHREN, EVEN THESE LEAST"

A father writes about his son, whose failing health has compelled him to seek a warmer climate and a dryer atmosphere. He has reached the city where this pastor lives and has written home once or twice, but his letters were brief and unsatisfactory, and his friends are anxious about him.

The anxious parents beg the pastor to look up their boy and to let them know frankly how he is and how he is situated. They also assure him that anything he can do to cheer or help their son will be much appreciated.

So this minister of mercy seeks out the sick boy, speaks to him some words of cheer, finds out all he can about his condition, gives him some suggestions growing out of his own observation and experience as to how best to care for himself, and then writes a letter to his parents, giving them the particulars they wish to know. His first visit has aroused his interest in the young man, the more because he finds that the disease which brought him here has such a hold on him that it is less than doubtful whether he can ever recover — certainly not unless surroundings are improved and he can have cheerful companionship and abundance of fresh air. Accordingly he looks about for better quarters, helps the young man to move, loans him cheerful and easy reading, and now and then takes him to ride as he goes out to make his more distant pastoral calls.

Again, a letter comes from a man who is not seriously ill, but who is advised by his physician that he must seek a better climate if he wishes to retain his present measure of strength. He wonders if the pastor will not be so kind as to send him information about the city, the climate, and the country in general, and what the prospects are for success in the kind of business to which he is accustomed, or any other employment in which he might engage for his own support and that of his family. Can the pastor refuse to assist such a man? But if he does respond to this request he must secure and forward such printed information as he can find, must inquire among his friends regarding such openings as the writer desires to find, and must then write a letter of considerable length, giving such definite information as he can obtain. Later the man comes on and goes to the pastor for further direction and introduction and a half-day is spent — perhaps more than one half-day — in the more or less successful endeavor to find this man employment.

THE PRODIGAL SON

Once again a message comes from an anxious mother, concerning her son, who went some months ago to the far West and from whom she has not heard for several weeks. He was a good, kind boy, she says, and a member of the church, but he was restless and dissatisfied at home, and wanted to go West and seek his fortune. For several weeks he wrote home frequently, but later he had written only at long intervals and then briefly and in a tone which awakened the fears of his parents lest he should have fallen into bad company. It is now several weeks since they have heard from him at all. The last letter came from the city where our minister lives, and the agonized parents do not know what else to do than to ask the pastor to seek out this young man and report to them. They hope also that the pastor and his young people may be able to help the boy, and if, indeed, he has fallen into evil company and bad habits, to reclaim him. Of course the pastor heeds this request. Is he not the follower of the Good Shepherd who hastened out to find the lost sheep? He seeks many days and at last he finds the poor, weak boy, who has many good impulses, but is easily tempted and led astray. Then begins a series of efforts, to reclaim and save him, involving much time, much effort, and much anxiety.

OPPORTUNITIES INDEED!

What opportunities for important service this pastor has, you say. Yes, and if these opportunities were not so many and the service so burdensome, and if his work which utterly wears him out were more practically appreciated — not to say in some manner compensated — he might continue it with thanksgiving. But these demands are not occasional with our friend, the frontier pastor, but continuous, so that by far the larger part of his pastoral work is done among strangers. In one month he made 107 calls, of which 86 were on strangers. The following month 74 visits were made, of which 67 were on people who were not members of his church. The next month he was able to make only 54 calls, 49 of which were outside his church. Meantime he had continued his service as correspondent of his bureau of information and consolation; had aided several newcomers to find employment; had attended several funerals — three within four days, none of them of members of his church — besides preparing for his pulpit and ministering to his own people.

DIVIDENDS

And what returns did he or his people receive for all this service? A few words of grateful appreciation, and the consciousness of having shared in the suffering and self-sacrifice of his Divine Master. But, oh! how he longed for that which he did not receive. Such help as he might have had from those to whom he ministered in his difficult and discouraging work in behalf of his church and the cause of Christ which it represented.

The mother with the sick daughter, as the latter improved,

came to church a few times, but held aloof from any of the church work, and the daughter, when she became able to go out, preferred the society of the young people in the neighboring churches. Doubtless both felt some measure of gratitude for the many kindnesses of pastor and people, but they did not seem to realize that any particular responsibility rested upon them, or how much those who had given them sympathy and help were themselves in need of the same.

The young man for whom the pastor does so much in response to his father's request, helped by his more favorable environment and the ministrations of the pastor and his people, finally improves in health, and as he dare not return to the East, seeks employment in the city. Does he remember the kindness shown him? Perhaps so, but he does little to manifest any gratitude or appreciation he may feel. He finds other associates and ignores those who have helped him in time of need and the cause of the Master who has inspired the helpful ministry.

The man who sought the pastor's assistance in finding employment, and through his help and direction found what he desired, brought on his little family from the East, but neglected to bring his church letter, and settled in a part of the city so far from the church that he came only occasionally at first and then failed altogether either to come to church or send his children to Sunday school, or to help in any way for the support of the cause.

The young man whom the pastor sought to reclaim, at his anxious parents' request, from his prodigal life, was saved by persistent effort from utter downfall, and was induced to confess his errors and to secure his letter and unite with this church. But at best he was a weak brother who could do little for the church and was always a source of anxiety to the pastor.

SOME QUESTIONS

Does any one wonder that, after two years of such experience, our pastor broke down and was obliged to lay off a burden so heavy and oppressive? Was it right to let him bear it? Should not some provision have been made for an assistant in such a case? Do you say the church should see to that? But the church was struggling and sacrificing to sustain the pastor, having recently relinquished the necessary assistance received for several years from the Home Mission Society, the pastor having agreed to a reduction of salary on that account. Moreover, this general ministry to a multitude of strangers tarrying only like birds of passage and continually changing, can hardly be regarded as an obligation to be met by a single church.

Is not this, then, a work for which the denomination should provide, especially in places to which hundreds and even thousands of invalids resort who need — ah, how much they need — help for both body and soul? Ought not the Home Mission Society to send out and support assistants to pastors, or missionaries to co-operate with pastors, in such places? — *The Standard*.

The Italian Mission at Brooklyn

WHAT CAME FROM THE GIFT OF A BIBLE

THE development of one Italian mission in Brooklyn into the First Italian Baptist Church of Brooklyn is full of interest. Its origin is traced to personal work, in the gift of a Bible. This is the story, which shows finely what unexpected results come from apparently slight service.

One evening, in the summer of 1897, Mr. Giacomo, an Italian, happened to be in a shoemaker's shop on Roebling Street, when a stranger entered. He had in his hand a Bible, which the shoemaker had asked him to get. When the book was offered to the shoemaker, however, he was afraid to accept it. "Give me the Bible," said Mr. Giacomo, "I cannot read, but my son can."

The man took the Bible home, and had his son read it for him. The two became thoroughly interested in reading the Bible, and shortly afterward professed conversion. They did not keep the matter a secret, but gathered some of their friends together and began talking to them. They were not satisfied with the meagre information they were able to obtain, however, and finally the son, Domenico Di Giacomo, went to Manhattan in search of someone who could explain the gospel more clearly. He visited the Broome Street Tabernacle, and persuaded a converted Italian, a missionary, to come to his home and hold a meeting. The first was so successful that they were continued Wednesday evenings for two months, with increasing attendance.

Early in 1899 the Brooklyn City Mission Society took up the work among the Italians. The meetings at the Di Giacomo house were continued several months longer, until Mr. Burns offered the use of a floor in his factory as a meet-

ing-place. In the spring of 1900, however, it was found that a place more adapted to the work was needed. The Hope Chapel, which had been a Baptist church until its union with the Ainslie Street Baptist Church, was unoccupied. An appeal was made to the Baptist Church Extension Society, which granted the use of the chapel, and on Sunday, July 8, 1900, the first services were held in the new home of the mission. On the following Sunday a Sunday school was organized, at which 17 children were enrolled. Since then the Sunday school has been one of the most important features.

The mission was given over in 1905 to the Home Mission Society. As Hope Chapel belonged to the Baptists, it was natural the Baptists should assume the work. Rev. Antonio Mangano was assigned to the pastorate. In addition to the regular weekly religious services—the Sunday school every Sunday morning, followed by preaching, evangelistic services at 7.30 o'clock, and the Friday evening prayer-meetings—there is a boys' club, which meets Saturday evening, a sewing school for girls, and classes for the study of English and Italian. Mr. Mangano is a gifted young man, a graduate of Brown University and Union Seminary, and is doing a remarkably influential work among his people in Brooklyn. He has during two summers carried on tent work with great success, attracting audiences of three and four hundred, and spreading broadcast the gospel seed. There have been numerous conversions, including many mature men and women, and some promising young men, who have become students for the ministry. All that is needed for the development in Brooklyn of a great religious movement among the Italians is a suitable equipment for a religious and educational work.



THE MISSIONARY, REV. A. MANGANO, STANDS ON THE RIGHT

Our Little Folks

All material in the nature of communications, reports, etc., intended for this department, should be sent directly to the one in charge, Mrs. Anna Sargent Hunt, 36 Spring St., Auburn, Maine.

The Law of Love

FOR thou must share if thou wouldst keep
That good thing from above;
Ceasing to share, you cease to have:
Such is the law of love.

— *Children's Missionary.*



By courtesy of Salvation Army publication

Some Things Christmas Brought



URING the month of December a circular from the headquarters of the New England province of the Salvation Army came to our desk. Why do you suppose, little folks, that this picture was at the head of the sheet?

It was because aid was asked towards bringing Christmas plenty and happiness to the destitute and homeless in the city of Boston, among whom are thousands of poor children in the slums. Does not the sweet-faced woman speeding past the entrances to fine houses with her basket of good things for needy ones tell the beautiful story of open hearts and hands? Thank God the appeals to willing givers in New England were not in vain, and Christmas brought its bountiful gifts to many thankful thousands of the old and young.

Let us get a little farther from home — to the great city of New York — to see what the Christmas time did for the hungry and destitute.

At the Grand Central Palace the same good Salvation

Army had its headquarters, and from 11 A. M. to 1 P. M., on December 25, Commander Eva Booth distributed five thousand baskets and one hundred bags, each containing a fowl and "fixings" sufficient for a family of five or more. In the afternoon occurred the annual Christmas tree, and the distribution of more than three thousand toys to the children. It is estimated that here and in other parts of the city, thirty-seven thousand poor and homeless ones were provided with their Christmas dinners. We are sure, dear little children, full of health and strength and happiness, that you will be glad that among all the waiting thousands, the lame and blind first received their welcome baskets.

We will let the paper of a large city tell the story of Christmas among the foreigners just landed on our shores.

"Perhaps a happier crowd of strangers was never thrown together than the two thousand immigrants who enjoyed a Christmas dinner on Ellis Island, New York, Monday. Commissioner Matchorn did the honors, while a dozen clergymen told the story of Christmas in as many different tongues. Tables on which there was everything from turkey to pumpkin pie, were spread in the great registration hall, and in adjoining rooms were candle-light Christmas trees bearing a gift for every guest. There were toys for the five hundred children, boxes of candy for the women, and cigars for the men. An orchestra furnished music, and after a speech by the commissioner the diners made a brave attempt at singing 'America.'"

A TRAVELLER along the Alaskan coast speaks of "the lofty St. Elias range, snow-covered, rough-hewn,

culminating in mighty Mt. St. Elias, extending for hundreds of miles along this shore. Immense glaciers, far surpassing those of the Alps, are found here.

"But this part of the coast, though magnificent in its grandeur, is not inviting to settlers, and few but fur traders, salmon fishers, and gold hunters, care to stop there. Most of these return to civilization for the winter. . . .



KADIAK HARBOR

"Such we found this country on our way to Wood Island. Long before we reached our destination we were filled with dismal forebodings, for we imagined that we were to be landed at the foot of some snow-clad mountain, beside some large glacier.

"But our lot was not to be such a severe one. Our course turned to the south, and on the morning of October 23 we awoke to find that night's travel had brought us within the powerful influence of the Japan Stream. We had left the cold mainland behind us, and were travelling beside the large island of Kadiak. About ten o'clock we swung past the headland into the harbor.

"To the right was Kadiak Island, with some snow-clad mountains, to be sure, but with grassy slopes here and there, and with some part covered with trees. To the left was a small island, three miles long, quite regular in formation and almost entirely covered with a forest of spruce, though grass-covered plots were visible in places. Near the shore a little village appeared. This was Wood Island."

The one to whom we are indebted for the picture writes: "Much slate formation is seen around the beach, and shows evidence of great upheavals at some previous time. Notice the cliff with the strata of slate running almost perpendicular."



Kadiak Wild Flowers

THROUGH the kindness of Mrs. Goss, wife of the agent of the Alaska Commercial Company, we have a glimpse of this pretty basket of flowers, which it seems we might almost move around the room to suit our pleasure.

Mrs. Goss writes: "I pressed 150 varieties last year, and did not pretend to collect all. Sometimes we find people are surprised that any vegetables or flowers can be grown in Alaska, for they think of it only as —

"An ice-bound land!

The crystal walls of the icebergs grand
Guard the way to that desolate land,
Vainly would foam of the dashing waves
Tarnish the sheen of those emerald caves —
That ice-bound land."

At Point Barrow, the northernmost part of Alaska, there is a mission station, but we fancy our New England

boys and girls would prefer their own warmer climate. At Cape Prince of Wales, another station, the mercury falls to fifty degrees below zero. Despite all the intense cold, we are told that vegetation is luxuriant, even in the Arctic regions, during the short summer months. Said a pioneer miner in the Eskimo country: "In the springtime, when the sun is coming back after being out of sight for six months, the hillsides are very beautiful. They are then one mass of brilliantly colored wild flowers."

There are all kinds of temperature in Alaska. In the Yukon valley the thermometer registers from 100° above zero to 60° or 70° below.

We must remember that Wood Island, where our Orphanage is located, lies within the influence of the Japan Stream, and has therefore a delightful climate for such a northerly situation. We have learned from Mr. Coe that the winters are never very cold, nor the summers very warm, the extreme of heat being 80° above zero, and of cold perhaps 5° or 6° below. It is not surprising that we might be able to find as many varieties of wild flowers as the lady who sends the picture mentions.

SOME OTHER THINGS THAT GROW AT WOOD ISLAND

Long time ago Mr. Roscoe, our former teacher, said: "Many hardy vegetables are easily matured. The latest potato known, the Humboldt Red, matured in our Orphanage garden. Rhubarb, peas, early cabbage, turnips, lettuce, cauliflower, radishes, and parsnips thrive. Many kinds of berries are indigenous to the soil. Among them are the cranberry, the dewberry, salmon-berry (varieties), and the blueberry." We suppose, by this time, Mr. Coe has caused other vegetables and berries to flourish. We have an idea he will develop all the possibilities of the soil.

THE BEST THINGS THAT GROW AT WOOD ISLAND

You are guessing, and I believe you know, little folks, just what we are going to say. Many once dirty, wretched, and friendless Alaskan boys and girls have grown and are growing into neat, happy, well-beloved, and Christian young men and women. Over one hundred children have been numbered among the Orphanage pupils. Fifty-seven now make up the school family.

More than a score have been baptized, and joined the little Baptist church.

If every one of our Sunday schools in New England should do its reasonable part in raising money for the Alaska work, it would be easily carried on. Only two months are left in which to add to the list of givers those schools which have not yet contributed.

Have you, my bright boy or girl, put your money in one of the little red envelopes which Mrs. McWhinnie will gladly send for the use of our Sunday schools? If you haven't heard anything about the collection in your Sunday school, suppose you ask your superintendent about it and be sure you tell the fathers, mothers, brothers and sisters of your family, who are in the older classes, that they have just as cordial an invitation to give as have you or any of your little mates.